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Readers Say—

Supporting Aggression

To the Editor:

Regarding the article "They Shall Dwell in the Land" by Carl G. Conner in the October 1, 1955 issue of *Action*—to attribute "progress and enlightenment" of the new Israel to "El," the God of Abraham and "beauty" is a pat interpretation of enthusiastic premillennialists. A strong case can be made explaining the "miracle of Israel" on the basis of American dollars, ruthless leadership, Western imperialism, fanatic Zionism, military might, and the genius and determination of the descendants of Jacob. To credit God with the sunshine that develops oranges as big as grapefruits is fine, but to charge Him with the dispossession of the lands and houses of 1,000,000 Arabs in favor of "God's children—who are now staging an anti-missionary campaign—is sheer presumption.

The missionary cause is suffering throughout the whole Middle East because of the bland endorsement given to Israel by the Western powers while Arab refugees suffer and wild Israelites attack and threaten innocent people. Does the prospect of the fulfillment of prophecy commit us to the support of aggression?

PAUL E. HOSTETTER
Omdurman, Sudan, Africa

Paul and Atonement

To the Editor:

In his article on "Evangelism and Nurture" Professor Clifford Larson says that, "Of special interest is the fact that the evangelistic group has put increasing stress upon the necessity of accepting rather exact propositions as essential to fellowship with God, whereas the nurture group has become increasingly interested in method and what happens to persons according to modern standards of emotional, social and ethical maturity."

As a mere layman it is amazing to me what theologians will find to argue about.

Christ was God—evangelicals won't deny that. From the very beginning of His ministry men, then, had fellowship with God the Son—three years before the veil of the Temple was rent. Upon what terms?

What exact proposition did Jesus lay down as the conditions of men having fellowship with God the Son?

I don't know of any exact propositions that Jesus laid down for fellowship with him.

I don't go along with Fosdick in his theology but I think he was right in saying, in his sermon on *The Divinity of Jesus* (Feb. 11, 1933), that the disciples "did not start by believing in opinions about him or doctrines concerning him. They started by believing in him. The objective of their faith was not a theory: it was his personality, his life."

The English preacher, Leslie Weatherhead, says in his book: *The Transcribing Friendship*, (p. 31): "Jesus did not demand intellectual assent to a creed. He did not question Peter as to whether he was sound on the inspiration of the Old Testament. He said: 'Follow me.' Peter accepted the gift of a transforming friendship with Jesus. Then he made his own theology afterwards out of his experience."

I doubt if those statements will be challenged. How can they be in view of the fact that the theology of reconciliation with God was admittedly unknown until Paul preached it? Dr. Scofield admits that in his preface to Paul's epistles (p. 1189, *Scofield Reference Bible*). I have in my library two books: *The Person and Place of Jesus Christ*, by the late Professor Peter T. Forsyth, and *The Progress of Doctrine in the New Testament*," by Dr. Thomas Dehaney Bernard—both of them Englishmen. The theme of both of these books is that the atonement was first preached by Paul. Dr. Wilbur Smith speaks of Bernard's book as the classic on the subject—in his preface to the edition brought out in 1937.

Paul didn't begin to preach for years after Pentecost. So the fellowship of the disciples with Christ during his ministry was not due to their acceptance of any "rather exact propositions" as essential to fellowship with God.

I would like to see an explanation of the fact that men had fellowship with God the Son and they were given the gift of the Holy Spirit on Pentecost and thereafter years before Paul was even converted and more years before he was ordained to the ministry. Paul, himself, was converted long before he came up with the doctrine of the atonement. To what "rather exact proposition" was he converted? It couldn't have been the atonement as the condition of fellowship with God the Son, and God the Father for he knew nothing of it then.

Neither Forsyth nor Bernard, nor Scofield, nor David W. Forrest, in his book: "The Christ of History and of Experience," even recognize the situation created by the lapse of time between Paul's enunciation of the Atonement, and the fact that men had had fellowship with God the Son, and the indwelling of God the Holy Spirit for a decade before Paul began to preach the atonement. We have, in fact, no record of when he first began to preach that doctrine—whether it was before or after he was ordained.

Perhaps somebody who is wider read than I am has an explanation.

PAUL S. WHITCOMB
Gladstone, Ore.

[EDITOR'S NOTE: The early disciples undoubtedly knew all about the atonement from the many prophecies of the Old Testament. The Lord Jesus Christ Himself taught them before He went to the cross, "This is my blood of the new covenant shed for the remission of sins." Paul, under guidance of the Holy Spirit, simply restated an old doctrine in precise intellectual terms. Fellowship with God had a new meaning after Calvary had made real in history "the Lamb of God slain from the foundation of the world."]

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Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

JAMES DE FOREST MURCH
Editor and Manager

VERDA BLOOMHUFF
Office Editor

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EVANGELICAL NEWS

BOOK SHELF

READERS SAY—

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New Men For A New India

FRANK J. KLINE

President of Yoetmal Theological Seminary

An Evangelical Movement

The Mar Thoma Church in Travancore is a little-known but very ancient native Christian Church, in South India. Dr. Kline writes most revealingly about it in this article.

In recent years, there has been an increase of evangelical impact upon the Mar Thoma Church through visits to the area of outstanding American leaders such as Donald Grey Barnhouse, Robert Pierce, J. Elwin Wright, Robert Munger, David Cowie and Edwin Orr. As a consequence of the blessing of God upon the ministry of Dr. J. Edwin Orr among the Travancore congregations in 1954, the Mar Thoma Metropolitan and Bishops invited this world missionary to return to Travancore in 1955. Beginning with a campaign in Mavelikara, where numbers increased from 500 to 5,000 nightly, the evangelist addressed larger and larger crowds, aggregate for ten weeks of preaching exceeding three quarters of a million. His visit brought a moving to the clergy and bishops of the Church, and there were stirring meetings of laity, one of 20,000 men only, in which 2,000 men made public profession of repentance and conversion. Many cases of restitution and reconciliation occurred and various Mar Thoma parishes have launched a program of missionary giving, a most significant thing in India where receiving is more customary than giving.

HAVE you ever thrilled to the sound of forty or fifty thousand voices united in joyful praise to their Redeemer? Have you ever seen a sea of yearning faces upturned to drink in God's word? Have you thought it possible for a multitude of such size to sit practically motionless, young and old, during a two and one-half to three hour worship service? I have seen many large crowds in the United States and elsewhere but never anything so solemn, so impressive as the Maramon Convention of the Mar Thoma Syrian Church of Malabar[1], South India. This convention has been held regularly for over fifty years under the same sponsorship as is reputed to be the largest annual Christian convention in the world. Crowds of up to sixty thousand have been in attendance, with never any outside policing. Discipline is nothing short of miraculous.

But, you ask, who are the Mar Thoma Christians? Tradition has it that St. Thomas founded this Church in A.D. 52. Their history up to the 16th Century is little known except for some engravings on stones and their church buildings, several from 600 to over 1,000 years old.[2] In the seventh and eighth centuries this Church received a number of social privileges from the ruling Hindu Kings which are recorded on copper plates still to be seen at church headquarters in Kottayam and Tiruvalla, Travancore. These plates, and other evidences, prove conclusively that they were in ecclesiastical connection with the Nestorian Church in Persia. How early, no one is quite sure. However, evidence to their continued existence is given by travellers like Marco Polo (1292), Jordanus (1321-1323), and Marignotte (latter part of the 14th century.)[3]

During the 16th century the Portuguese came to South India as traders and political adventurers. With their advent began the work of converting these Nestorian Christians to the Roman Catholic faith. Vasco da Gama, the Portuguese general, reached India during his famous voyage on May the 20th, 1498, and from this time on to 1595 the Portuguese were the masters of the Eastern seas, holding the monopoly of the Indian sea-borne foreign trade. The Pope saw that this was a favourable opportunity to work for the advance of Roman Catholicism in this area. With the support of the powerful Portuguese, who had their settlements on the Malabar Coast and who could over awe the Indian Princes, Roman Catholic missionaries started a vigorous campaign to convert the St. Thomas Christians to the Catholic faith. St. Francis Avier reached Goa in 1542, and his life produced a profound impression on the people of South India. Franciscans and Jesuits also laboured incessantly for the Church. Very little success was attained, however, until the arrival of Archbishop Menezes in 1597. He was given jurisdiction over the diocese of Malabar, with headquarters in Goa. At first he, too, met with determined opposition, but under a brief from Pope Clement VIII he issued a circular calling for a Synod of the Church to meet at Diamper June 20, 1599.

The Synod was convened "for the increase and exaltation of the Catholic faith among the Syrians in Malabar; for the destruction of the errors and heresies which had been sown in the diocese by several heretics and schismatics; for the purging of books from the false doctrines contained in them; for the perfect union of this Church with the whole Church Catholic and Universal; for the yielding of obedience to the Bishop of Rome, the universal pastor of the Church and successor in the chair of St. Peter and Vicar of Christ upon earth, from whom they had for some time departed; for the regulating of the administration of the holy sacraments of the Church, and the necessary use of them, and for the reformation of the affairs of the Church and the clergy and the custom of all the Christian people of the diocese."[4] So read the archiepiscopal citation.

After several useless protests, the synod was required to sign a declaration giving the control of the Church over to the Pope of Rome. Some of the doctrines and procedures forced upon them at this time are as follows:

(1) The seven sacraments of Rome together with the customary rites in administering them.

(2) Mass for the living and dead, and the doctrine of Purgatory.

(3) Images in the churches.

(4) The perpetual virginity and freedom from sin of the Virgin Mary.

(5) Indulgences.

(6) Auricular confession.

(7) Celibacy of the clergy.

In their signed declaration the Synod was forced to renounce and anathematize the Nestorian Church and the Patriarch of Babylon, and to take an oath of obedience to the Pope as the true Vicar of Christ, taking an additional oath never to receive into the Church any prelate or governor except those whom the Pope of Rome should send.

The influence of Rome dominated the whole Church for about 55 years. There were a few who reacted violently against the change, and they went

underground waiting for a favourable opportunity for an open revolt. It soon came. The pressure on people to conform to the Roman practices, especially the substitution of Latin for Syriac in the service, the introduction of images in the Churches, and the compulsion on the clergy to separate themselves from their wives and families, had alienated the sympathies of the larger part of the clergy and people.

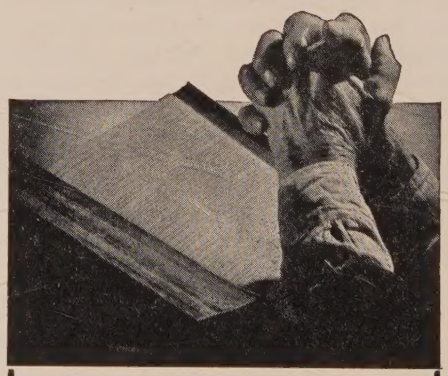
The leaders of the now rapidly expanding anti-Roman party accordingly wrote privately to the Nestorian Patriarch of Babylon, the Jacobite Patriarch and the Coptic Patriarch in Egypt asking for a duly consecrated Bishop to lead them in their movement to restore the apostolic freedom of the Church. A response came quite quickly from the Patriarch of Babylon, who sent Bishop Attalla (Ahatalla) to Malabar. The Roman party, however, receiving advance word of his expected arrival, arranged with the Portuguese authorities to arrest him. Thus upon his landing in Mylapore he was seized and taken to Cochin, being kept prisoner in the fort there in preparation to being handed over to the Inquisition.[5] When the St. Thomas Christians were informed of this action, led by their Archdeacon, they marched in a body 25,000 strong against the Portuguese at Cochin. Being denied entrance to the fort, in fact cannon being mounted against them, they realized the futility of any further petition for redress of their grievances. So they assembled around the Coonen Cross, Cochin, and "touching it or the long rope tied to it, took an oath that they severed their connection with the Roman Church and recognized their Archdeacon Thomas as the supreme head of the Church."

The revolt was almost universal among them, only about 400 families still clinging to the Roman faith. The whole propaganda machinery of the Roman Church was now put in operation to bring them back into the Roman fold. Authorities differ as to its success. However, during the period of Roman domination the hearts of the common people had been filled with all sorts of Romish doctrines and these, it was soon evident to their new leaders, were quite deep-rooted and difficult with which to deal.

Archdeacon Thomas assumed episcopal powers as Mar Thomas I;[6] but doubts were entertained about the validity of his consecration, as he was not raised to the episcopate according to episcopal law. This again led the Church to seek help of one of the Eastern Churches. It was not the Nestorian or Coptic but the Jacobite Church that came to its aid, for Mar Gregorious, Jacobite Bishop of Jerusalem, came to India in 1663 and reconsecrated Mar Thoma I. This historical event was the starting-point of the long connection which has existed between the two churches until the present time.

Early in the 19th century the British came to power in India. Through the influence, some say the personal request, of the British Resident, Col. Munro, the Anglican Church sent a mission of help to Malabar. It is significant to note that these missionaries, Norton, Bailey, Fenn and others, the first arriving as early as 1816, belonged to the "Evangelical," Low-Church section of the Church of England. Their attitude to the High Anglican position is well known. These godly men were greatly interested in evangelism, and laid considerable emphasis on scripture teaching. The Bible was translated into the vernacular, Malayalam, for the first time. The study of the Word of God enlightened and quickened the Church, and God blessed them with several waves of revival.

Soon a significant number among the Malabar Church were pressing for a more far-reaching reform than had taken place when they had revolted from Catholic domination. They decried the standard of life of the laity and clergy, which was often of a low order. Especially did they speak out against the residue of Romish doctrine and practice still to be found in their churches.



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A young clergyman, later to be known as Abraham Malpan the Great Reformer[7] was among the prominent men keenly disturbed about the condition of the Church. It was not long until he emerged as leader of the reform party. His wisdom, piety, and enthusiasm for reform appealed to the people, and he was invited by the Anglican missionaries to be Syriac Professor in their seminary at Kottayam. This enlarged position enhanced his leadership of the reform movement.

Here one is struck, as he is again

---

1 Malabar consists of the present states of Travancore-Cochin and British Malabar.

2 I recently took time exposures of two Persian crosses in the old Syrian Church at Kottayam, Travancore. These crosses, according to a noted Orientalist, belong to the 7th and 8th century.

3 K. K. Kuruvilla, *A History of the Mar Thoma Church,* p. 3.

4 G. M. Rae, *The Syrian Church in India,* pp. 226, a direct quotation from the archiepiscopal citation itself.

5 It is strange but true that St. Francis Xavier himself in a letter dated November 10, 1545, begged John III of Portugal to establish the inquisition in his Indian domains. Accordingly it was set up in 1560 at Goa, the capital of Portuguese possessions in South India. Bishop Attalla was eventually burned at the stake.

6 "Mar" is a Syrian title denoting great respect. All episcopa are thus addressed.

7 A "Malpan" is a Syriac Professor.

8 In fact, the present Metropolitan in a recent publication refers to Abraham Malpan as "the Luther of the East."

9 Kurbana is the Syrian liturgy for the Mass.

10 The city was the then headquarters of the Jacobite Patriarch of Antioch, which headquarters are now at Holmes, Syria.

11 175 churches were lost, along with all vestments and other property of great value. Only 5 churches were allowed the reform party, one of them being the now famous Maramon Church, seat of the Reformation. Thus the Church was faced with the tremendous problem of entirely rebuilding all its institutions, and all but five of its churches.

12 The percentage of Christians in all India is only 2%, literarcy 11%, with a school attending population of less than 40% of those eligible. The above figures are taken from the last census. *Time* February 22, 1954, gives the following statistics for Travancore-Cochin States: 54% literacy, 98.8 of children in school, 32% Christian.

13 In Travancore the academic year begins in July and continues until the last of March.

14 The senior episcopa is called the Metropolitan and is the head of the Church.

and again, by the similarity of this reform movement with that of the Lutheran Reformation in Germany, for the next move of Abraham Malpan was the preparation of a memorial, appended to which was a list of practices which he and his followers were not in keeping with those of the Church of their Fathers.[8] This memorial was presented to Col. Frazer, the new British Resident, in 1836, requesting his support in this attempt to cleanse the Church of abuses.

The major abuses inveighed against are as follows:

(1) Prayers to the Saints and for the dead.

(2) Saying of Kurbana[9] for pecuniary gain and without proper preparation and examination.

(3) Baptism without proper instruction and examination.

(4) Images in the Churches.

(5) Lack of the reading of Scripture and the preaching of the Word in the services.

(6) A mediatorial Priesthood.

(7) Scriptures not being used as the basis for all teachings and doctrines.

This direct challenge could not be overlooked by the ruling Bishop, Metropolitan Mar Dionysius, who meted out the same punishment to Abraham Malpan and his followers that Leo X had given to Luther; namely excommunication.

This was a deep concern to the Great Reformer, for he attached much importance to episcopal ordination. In order, thus, to secure a duly consecrated bishop with reform tendencies he sent his nephew, Matthew, a young clergyman of proved ability, to seek consecration at the hands of the Jacobite Patriarch at Mardin,[10] near the Persian Gulf. Deacon Matthew set out for Mesopotamia in 1841 and after a period of about two years was consecrated bishop by the Patriarch Mar Elias. He took the name Matthew Mar Athanasius.

Upon his return to India Mar Athanasius faced a difficult and delicate situation. He was a legally consecrated bishop, it was true, but of what diocese and of what people? His first task was to secure episcopal authority in his own hands, in spite of the bitter opposition of those opposed to reform. This battle he faced practically alone, for just a short time after his return his revered uncle died. Mar Athanasius had to achieve governmental recognition for at this time only bishops who were so recognized by the State had the rule in his favor.

The success of Matthew Mar Athanasius in securing governmental recognition over his opponent, Mar Dionysius, the leader of the orthodox party, aroused a great deal of bitterness. A very complex period of suit and counter-suit followed finally culminating in the famous trial at Alleppy Court, started in 1879. After ten years of litigation the Appeal Court, consisting of three judges, two Hindu and one Christian, handed down their decision. The two Hindus pronounced in favor of the Jacobite incumbent, Mar Dionysius, while the Christian judge gave his opinion in favor of Mar Athanasius.

This historic judgment of 1889 made final the split between the Jacobite and Reformed parties. Mar Dionysius

became the local head of the Jacobite Church, accepting the headship of the Patriarch; while Thomas Mar Athanasius, who had been consecrated by Matthew Mar Athanasius before his death in 1877, relinquishing all church property[11], but otherwise ignoring the decision of the Court, organized his section of the Church on an independent basis. Thus came into being the present day Mar Thoma Church of Malabar.

In India today, this Church faces an opportunity of unparalleled challenge even in her long and varied history. New India is in the process of making a new body, but down underneath she needs sustaining character. Independence is good, but not enough! Her outer form must rest on an inner substance. The verdict of history is that outer movements fail without an inner character. Thus the greatest need of India, as of all nations, is character.

Travancore, with its long Christian tradition, is in an enviable position to produce such new men for new India. This district is 32% Christian, 45% literate, and has a school attending population of 85% of those eligible.[12]

Recently, the Mar Thoma Church founded two Colleges. One of them, Mar Thoma College of Tiruvalla, Travancore, is now ending its second year with a staff of 24 well trained lecturers and a student body of over 550. The registrar has already announced applications of approximately 800 students for next year.[13] The year following, which will be the first year for the granting of the B.A. degree, 1,000 students are confidently expected. The other institution, St. Thomas College, is completing its first year with a registration of approximately 300. In addition there are the Mar Thoma Seminary in Kettayam, 200 primary and secondary schools strategically located in Travancore-Cochin State, and a well organized Sunday School Association with about 50,000 pupils. Think of the impact of these trained lives upon new India.

The unique position of this Church for the evangelizing of her country is further appreciated when one realizes that practically wherever you go in India you find a small group of Mar Thoma Christians. The late Metropolitan [14], Abraham Mar Thoma, had the great vision that the Church must be a missionary body, and accordingly founded a "Voluntary Evangelistic Association" to emphasize that *every member* of the Church must be a living witness to the gospel of Christ. Also the Church recently appointed a Missionary Bishop, Mathew Mar Athanasius, to travel outside Travancore, his sole responsibility being the organization and administration of the missionary activity of the Church *in India*. Today the Mar Thoma Church has missionaries or, as they call them, evangelists, from Cape Comarin in the South to Nepal in the North. Thus, this Church which was founded as a direct result of missionary activity from another country now is beginning to realize more and more its responsibility to send her young men and women as missionaries not only to foreign lands but to her own land and to her own people. Noted authorities on India today say this Church is the brightest spot on the Christian horizon in South East Asia. In these days when the ordinary Christian life is of such extra-ordinary value let us remember to pray for the ever expanding witness of the Mar Thoma Syrian Church of Malabar, India.

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Colombian Violence

Anti-Protestant violence continues in Colombia. Although the United States State Department has taken vigorous action with regard to the beating of an American missionary it is evident that there is no adequate protection for evangelicals.

Evangelicals working in the area where seven evangelicals were killed earlier in the fall have been warned by the mayor that he cannot give them adequate protection. He has advised that they discontinue services in that area. The evangelicals, feeling that this is just one more attempt to expel the Protestant testimony from Colombia, have decided to continue and to trust the Lord for His protection.

In Istmina an order has been issued by military police that the evangelicals are to suspend all services and to discontinue visitation.

Earlier in November a Canadian missionary was publicly showered with abusive language by a Roman Catholic priest because of the missionary's activities in running a school in La Cumbre. Thereafter another of the Protestant evangelicals connected with the school received a letter threatening death to all Protestants if they did not leave town.

A few nights later the school building was fired on, endangering the lives of four Protestants who were quartered in one section of the school building. The local police rendered some protection for two nights following this attack, but the evangelicals were then advised that no further protection would be granted.

Violence against Protestants has been encouraged by the writings of Bishop Eduardo Ospina. The most prominent Colombian newspapers have refused to carry his writings because they are misleading and because they encourage violence against the evangelicals. His writings are, however, circulated among the Catholic clergy, giving rise to many instances of violence.

Colombian Schools

Presbyterians in Colombia, rather than limit themselves to the restrictions imposed by the Ministry of Education, have decided to make their school facilities available to non-Catholic children only. As a result hundreds of parents have signed applications for admission to the schools, stating that their children are non-Catholic.

At least one father wrote to the Archbishop in this area stating that he desired his children to attend the Presbyterian school and that he desired a letter of excommunication. In Colombia action of this nature is significant to say the least.

At the same time a delegation of students from Barranquilla had an interview with President Rojas in Bogota, at which time they presented a six point defense of the Presbyterian school. The six point memorandum was signed by more than 300 Catholic parents.

The memorandum requested that the executive order, which would require Catholic instruction for Catholic students, be rescinded. At the same time a request was made that an executive order be issued which would re-establish the legal rights expressed in the Colombian Constitution.

It appears that the enrollment at the Presbyterian school in Barranquilla will break all records. When similar action was taken at the Presbyterian school in Cali the enrollment increased by 11%.

Prayers for Legislation

Sunday morning services frequently include formally worded prayers for officials of government and legislators, but question has been raised in Washington as to how many evangelicals pray specifically concerning issues which determine the entire course of national affairs.

As an illustration one could point to proposals to rearrange our entire immigration policy. Perhaps it could be said that no other single piece of legislation would have such far-reaching implications involving the entire future of the nation.

In previous issues of *Action* it has been noted that there is a desperate attempt to destroy all present standards of immigration policy with a view to setting up some sort of an international society within the United States. The pretext for proposing such action has been on the grounds of humanitarian interest in people of other nations who are in unfortunate economic circumstances.

It will be in the interest of all Christendom that evangelicals pray for wisdom on the part of the legislators who are under tremendous pressure to act upon such proposals.

Incidents in Argentina

There are indications that Catholic Action groups in Argentina, under pressure from the Catholic clergy, may be planning incidents of violence against evangelicals.

One incident recently occurred in Buenos Aires, the capital of Argentina. A priest, dressed in civilian clothes, and several members of Catholic Action entered an evangelical service. Screaming insults at the audience they approached the pulpit, pushed the pastor aside and attempted to snatch the Bible from his hand. Turmoil continued until police arrived and brought an end to the disorderly conduct of the intruders.

The incident was followed-up by letters, pro and con, in the prominent newspaper of Argentina, *La Prensa.*

At the same time mission executives have noted that several visas to Argentina have been refused. Some authoritative observers have expected that Catholic pressure would be brought to bear on visa matters.

Argentina is still passing through the crucial hours of testing. Will it be a swing of the pendulum from one form of totalitarian government to another?

Militant Liberty

The Militant Liberty program, recently unveiled by the Defense Department, has drawn a significant response from all areas of the nation. The program has been developed by Mr. John Broger, president of the Far East Broadcasting Company, and has been approved by Admiral Arthur Radford, Chairman of the Joint Chiefs of Staff.

Following the press releases, which reached many papers throughout the country, the Defense Department has received more than 5000 requests for the materials explaining the program. As a result the Government Printing Office will be asked to undertake the printing of the materials.

Militant Liberty is designed as an answer to the Communist line of propaganda. It attempts to bring about more complete understanding of the freedoms by stressing the assertion of "individual conscience."

The program invites evaluation of the various nations of the world on the manner in which the individual is expected to assert his conscience.

The manual of the program points out that half of the Communists in the free world live in France and Spain. If Europe should be lost to Communism, America would be the last bastion of the free world. It can be pointed out that a similar danger exists in areas of the Far East.

Since Communism is a "dynamic ideology" it can be combatted only by a similar force.

The Militant Liberty Program is not a spiritual program. It is moral and ethical—a base on which to build toward spiritual truth, it has been maintained.

The Defense Department has been experimenting with the program in some sections of the military. Eventually it hopes to expand the program to colleges, universities and other institutions.

Action EDITORIAL

JAMES DeFOREST MURCH, Editor

Editorial Offices: United Evangelical Action, 111 East Fourth Street, Cincinnati 2, Ohio, U.S.A.

"Red" Christology

Liberals who favor USA sponsorship of "Red" China as a member of the United Nations assure us that this barbarous totalitarian state has religious freedom. They point to the fact that Christian churches are functioning well under the Communist regime.

We have from time to time exposed this lie in our columns. Fresh information to strengthen our view comes in a recent issue of the *China Bulletin*. Two former missionaries of the United Church of Canada interviewed the teachers at Peiping's Yencheng Union Theological Seminary. A Professor Yang, when asked about the "approved theology" of the new church in China, said:

There is a change in emphasis connected with Christology. Born into a poor family—a laborer—concerned with the poor and oppressed—his life and thinking were in tune with the laboring class. He was antagonistic to the ruling class with whom he took the struggle attitude. Christ's gospel is closely in tune with the present day; there is much social emphasis. The social teachings of Jesus are prominent in our preaching.

Salvation is a striving to live up to Christ's ideals rather than a free gift from heaven. Christ's death demonstrated the way of life for us rather than "buying" our salvation. You must realize your own salvation by giving your life for others. Labor is an essential part of salvation, laboring with love.

We can see how such doctrine would be satisfactory to liberals who are committed to the so-called social gospel. They view the events of recent years in China as moving toward the ideal society. It is interesting to note that the Communists like this doctrine, too. Such a religion can be the slave of the State. Man earns his salvation, without the redemptive work of Christ, and in earning his way he produces a new and better social order synonymous with Communism.

There is a vast abyss between this sort of Christianity and the kind revealed in the New Testament.

"Give 'em the Works"

A popular weekly magazine made a survey through trained student interviewers of 5,065 representative teenagers in thirty-five American cities to find out what the youngsters themselves thought should be done to cure juvenile delinquency.

Amazingly enough they said, "Give juvenile delinquents the works"; by which they meant that delinquents should be jailed, fined and treated like other law breakers. They felt that their incorrigible brothers were being treated too leniently by parents, law enforcement officers and the courts. Their stern and unforgiving attitude is probably partially due to their resentment at the way oldsters underestimate youth and tend to pin the delinquent label on their whole age group.

We cannot as Christians subscribe to any form of discipline that fails to stress the importance of love, sympathy and understanding, but we are inclined to believe that the time has come for a greater use of severe punishment of juvenile crime. There are too many brazen acts of lawlessness done with deliberate intelligent intent to defy law and order. If such youngsters are not punished they will continue to do what they want if they think they can get away with it. It is out of such a social attitude that hardened criminals come.

The church should be doing more than it does to guide youth in right paths. We continue to marvel at the youth program of a great evangelical church on the Pacific Coast. It cooperates with the teachers of the public high school to provide a social program free from the temptations of worldly amusement. Young executives from the leading business houses and industries of the community give time out of busy lives to be teachers and confidants of the youngsters. There are music instruction, with choruses and choirs for the musically inclined, clubs, hobby groups, prayer circles, "bull sessions" and a score of other activities which make the church an attractive youth center. Scores of young people come to know Christ as their Saviour and constant Helper and Friend. Once in Him there is no place for juvenile delinquency in their lives.

Ferre Vs. Van Til

It has been a long time since an orthodox theologian has had a voice in any of the widely-known American scholarly quarterlies published under denominational sponsorship. We welcome the appearance in the current issue of *Religion in Life* of an article by Dr. Cornelius Van Til, used in rebuttal to Dr. Nels F. S. Ferre's criticism of the orthodox Christian position.

Dr. Van Til shows how in Ferre's view, the "fundamentalist" is permitted to retain nothing of what he considers the substance of the Christian Faith. There can be no infallible Bible, no absolute, eternal and self-sufficient God, no Christ, the Redeemer, who as priest offered Himself as a sacrifice to satisfy divine justice, and no consummation of history with a final judgment day. Van Til sees in Ferre's technique the false use of Christian terminology to distort its true meaning and to attempt to hold in balance pure irrationalism and pure rationalism.

The Westminster scholar shows that once the classical Christian position is discarded modern theologians become hopelessly involved in futility. Christianity begins not with man, but with the self-sufficient God who has created and providentially controls the universe, and who has created man in His image. Man as a sinner seeks to suppress this truth and therefore involves himself in ceaseless and hopeless disputings because God has "made foolish the wisdom of this world." Man is a creature of God and can live the abundant life only when redeemed by Christ so that he is no longer living in rebellion, but in obedience to the living and true God who has revealed Himself in the Scriptures.

It is distinctly refreshing to read in the current religious press, an article which sets forth in so striking a way the whole truth of the Christian position, not seeking to soften the urgency and conviction of its message.

EVANGELICAL NEWSFRONT

—UNITED ACTION—

Taylor Assumes Duties In NAE's East Region

WILLIAMSPORT, Pa.—The new Eastern regional office of the National Association of Evangelicals has been opened here with Rev. Albert S. Taylor, regional director, in charge.

Taylor

The new director has had business training, and is a graduate of Philadelphia School of the Bible, and Eastern Baptist Theological Seminary. Mr. Taylor has over ten years of experience in the pastorate. For the last eight years he has been the Eastern Representative of Conservative Baptists and editor of the *National Voice* of Conservative Baptists. He is well-known in many churches all over the country and especially in the East. He is also program director of LeTourneau Christian Camp, Canandaigua, New York.

Mr. Taylor brings to the NAE many advantages in that he has an established office in the heart of the Eastern Region at Williamsport, which becomes the NAE office for the Region. Much equipment will be available to the NAE without cost and a full-scale functioning program is assured.

Cleveland Evangelicals Prepare for Convention

CLEVELAND, O.— Rev. C. C. Burnett, vice-president of Central Bible Institute in Springfield, Missouri, and Convention Chairman for the National Association of Evangelicals, recently met members of the Greater Cleveland Evangelical Association to make preparations for the 1956 Convention which is to convene in the Hotel Hollenden April 10-13, 1956. Mr. Burnett met with a group of approximately twenty-five local ministers and helped to lay the ground work for the forthcoming convention. The Greater Cleveland Association is headed by the Rev. John Valine, a Baptist pastor. Other members of his committee are: Rev. Ralph Neighbour, of Elyria, vice-president, and the following men who have been chosen as committee chairmen in anticipation of the convention itself: Advance Publicity, M. M. Brewer, Jr.; Music, Dan Wiklicka; Ushers, Walter Lawrence; Welcome, Florian Manus; Finance, Paul Grable; Registration, Howard Davidson; House, Dan Ringenberg and Eugene Martin.

The Convention held in Cleveland in 1954 resulted in the establishment of a Greater Cleveland Association of Evangelicals and brought real blessing to the Cleveland evangelical cause. It is felt by members of the Committee this year that the 1956 convention will be a still greater blessing to the Cleveland Association.

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Midwest Regional Meet Marks Real Progress

CHICAGO.—The annual Midwest Regional NAE Convention was held at Moody Church recently. The meet was the best attended in many years. It featured reports and greetings by Dr. Harold Lundquist, director of the Evangelical Welfare Agency; Rev. Louis R. King, NAE chaplain at the Chicago House of Correction; Rev. Clate Risley, NSSA executive director, Rev. George Ford, NAE associate executive director; Rev. Charles J. Anderson, Midwest Regional director and Dr. Henry H. Savage, president of the National Association of Evangelicals. Rev. Peter Deyneka, director of the Slavic Gospel Association, stirred the hearts of the delegates with a challenging devotional address. Dr. Arnold C. Schultz, regional chairman, presided. Delegates were present from Illinois, Indiana, Wisconsin and Iowa.

A Fellowship Banquet was enjoyed by several hundred guests. Here the report of Director Anderson was received with enthusiasm and the highlight of the evening was a stirring address by President Savage. This evening gathering was the culmination of five days in the region by Dr. Savage, during which he spoke daily over Chicago area radio stations and in gatherings at Hammond and Winnetka.

—RADIO - TV—

Christian Broadcasters In Radio-TV Workshop

CINCINNATI.—Lincoln Bible Institute and WICS-TV in Springfield, Illinois, have invited Christian broadcastors to First Annual Workshop of the National Association of Christian Broadcasters to be held at Lincoln Bible Institute, Lincoln, Illinois, the latter part of February.

NACB officers are Frank Bush, Greenville, Illinois, president; G. B. Gordon, Lincoln, Illinois, vice-president; Bob J. Vernon, Joplin, Missouri, secretary; and Jocelyn Dutton, Martinville, Indiana, treasurer. Others who were elected to serve on the executive committee were Herald Haskell, Minneapolis, Minnesota; Richard Phillips, Boswell, Indiana; and Walter S. Coble, Garrett, Indiana.

Objectives of the NACB are: (1) to utilize the media of radio and television in advancing the cause of Christ; (2) to encourage the setting up of institutes and workshops. The Association consists of Christian Church radio and TV broadcasters.

Purchase Headquarters For The Mennonite Hour

HARRISONBURG, Va.—The Mennonite Board of Mission and Charities of Elkhart, Ind., has purchased the Moose Home north of Harrisonburg for use as its national radio headquarters.

The main boardcast associated with the Mennonite Board is The Mennonite Hour which originates in Harrisonburg.

The headquarters will serve however for all the broadcasting interests of the Mennonite Church. The Mennonite Hour is the official boadcast of the Mennonite Church. It began in March of 1951 on WSVA at Harrisonburg when a male quartet from Eastern Mennonite College presented a half-hour broadcast over the local station. In June of 1951 it organized officially and in June 1952 its organization, the Mennonite Crusaders, became incorporated as a nonprofit organization in Virginia.

In June of 1953 the Mennonite Hour began producing broadcasts under the auspices of the General Mission Board of the Mennonite Church with headquarters at Elkhart, Ind. Beginning as a broadcast over WSVA, The Mennonite Hour is now released over 55 stations in the United States and foreign countries.

—DENOMINATIONS—

Methodists Do Not Believe Second Coming of Christ

CINCINNATI—In the eighth of a series of articles on "What Do Methodists Believe?" published in the *Christian Advocate,* official organ of the Methodist church, Dr. Walter G. Muelder, dean of Methodism's Boston University, makes it clear that he does not believe in the personal, visible return of Jesus Christ to earth. In this denial, Muelder admits that the early Christians and the New Testament writers believed in the return of Jesus in bodily form. He also admits "that Jesus himself may have had expectations which were not fulfilled in the exact form in which he is reported to have enter-

tained them." Instead of believing in the return of Christ in the way Christ and the early Christian Church taught it, Methodists regard "the second coming of Jesus" as meaning "that Christ is lord of all, that divine love will win out and that victory over evil will be complete." Dr. Muelder is highly critical of the language of the reports of the World Council on this theme, declaring that liberal churchmen want "a frank statement" distinguishing fundamentalist views of "the second coming" and the disappointed expectations of early Christians from the deeper values and truths of the Christian hope.

Sunday School Board Is To Ask New Name

NASHVILLE, Tenn.—(BP)—Members of the Baptist Sunday School Board have decided that some other name would better fit its wide scope of activities. Accordingly the Board will ask the Southern Baptist Convention to change its name to "The Board of Education and Publication of the Southern Baptist Convention."

When the name Baptist Sunday School Board was applied in 1891, the work of the agency was concerned only with Sunday School literature. Over six decades later, the Sunday School department is but one of many in the Board.

Among its other departments are survey, statistics, and information, Baptist Training Union, art, church music, church architecture, Baptist student work, recreation, church library, audio-visual aids, book publishing, advertising, and home education.

Adventist Membership Passes Million Mark

WASHINGTON, D. C. — (RNS) — Membership in the Seventh-day Adventist Church is now more than 1,000,000, it was announced by the *Review and Herald,* denominational weekly.

The paper said the million mark was passed on Sept. 30 when the membership stood at 1,003,226. Net gain since 1950 has been more than 250,000, it reported.

About 70 per cent of the denomination's members live outside the United States.

Adventists sent out their first foreign missionary in 1874, when there were only 6,890 members in the United States and Canada and 110 overseas. Since that time, the denomination has established its work in 183 countries and political subdivisions. It includes a chain of 235 medical institutions.

The Church also operates nearly 5,000 schools and colleges, constituting the third largest parochial school system in the United States. The larger systems are those of Roman Catholics and Lutherans.

MISSIONS

Medical Mission Group Urges Overseas Survey

ST. LOUIS, Mo.—Thirty delegates representing 5,600 members of the Lutheran Medical Mission Association met in St. Louis the weekend of November 11 to promote medical mission activities of The Lutheran Church-Missouri Synod.

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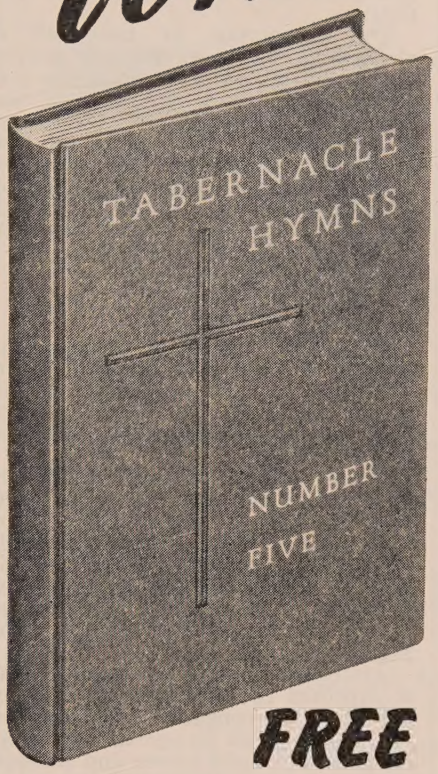

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Rev. Richard Jackson, Jr., of New Troy, Mich. ordered 100 copies sight unseen and says, "We ordered our books on Friday and received them Saturday. I call this wonderful service. The hymnals have been a real blessing."

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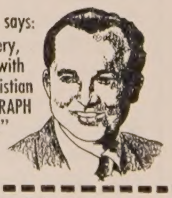

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"For nine years now I have been struggling against tuberculosis, and I cannot regain my health. My poor children are beginning to show signs of the disease and I am afraid it is because they do not have anything to eat or a Mother's loving care. Their father has suffered from pleurisy and is unable to work. You cannot imagine the suffering in which our little family is found. I just cannot describe it to you. How is it possible for me to get well, knowing that my children lack even their daily bread? I am afraid they will die and I shall never see them again. My despair is beyond description. Sometimes I feel it would be better for me to die first so that I would not have to endure the sorrow of burying my children. Please put yourself in my place for just a little while and you will feel something of the untold tragedy that exists in my heart. My clothing is all worn out and my children are almost naked. They are two boys, ages 13 and 15. Please have mercy on them and don't worry about me. You cannot imagine how a Mother feels when she cannot take care of her own children. Oh, how I wish I could send them something to bring just a little joy into their lives! My only comfort is prayer and the reading of God's Word. I have faith to believe that the day of miracles is not past and that the Lord Jesus Christ is able to restore me to health so that I may return to my family and give them what they have lacked for so many years.

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NOTE: What a despairing cry from the heart of this dear Mother! What if this were you? What would you have liked others to do for you? Dare you do less for this dear Christian tubercular Mother and her beloved children? The medicine she needs will cost $25, and with $6 a 22 lb. package of warm clothing can be sent, and with $10 they can purchase locally 80 lbs. of nourishing food. There are many like her who constitue a modern Macedonian call, "Come over and help us." You can do it through the American Mission to Greeks, Inc., Dept. U, P.O. Box 423, New York 36, N.Y., Rev. Spiros Zodhiates, General Secretary. In Canada write to 90 Duplex Ave., Toronto 7, Ontario.

Adv.

At the organization's third annual convention, disbursement of $70,000 by the Wheat Ridge Foundation for work among the tubercular in Nigeria, Hong Kong, and India next year was discussed. In the last year, the foundation distributed $35,000 for similar work in India, Japan and Hong Kong.

Reporting from mission fields were Dr. and Mrs. Theodore Meves of Nigeria, Rev. M. H. Grumm of Ambur, India, and Rev. Willard Burce of New Guinea.

The association is composed of physicians, surgeons, dentists, nurses, X-ray and laboratory technicians, hospital adminstrators, pharmacists, and dietitians. Dr. Charles G. Obermeyer of St Louis is national president. Rev. Justus P. Kretzmann is executive secretary. Dr. Charles E. Stindel of St. Louis, a member of the organization, is medical adviser to the mission boards of the Missouri Synod.

World Missions Theme In Assemblies' Meets

SPRINGFIELD, Mo.—Plans for eight World Missions conventions, to be staged by the Assemblies of God throughout the USA early in 1956, have been announced by officials of the denomination.

The conventions are scheduled to be held at: Fresno, Calif., January 24-26; Portland, Oreg., January 31-February 1, 2; Denver, Colo., February 7-9; St. Paul, Minn., February 21-23; Detroit, Mich., February 29-March 1; Asbury Park, N.J., March 6-8; Atlanta, Ga., March 13-15; and Ft. Worth, Tex., March 20-22.

Attendance at the eight conventions is expected to exceed 29,000. Participating in the conventions will be pastors and church delegates from each of the forty-eight states and missionaries from several foreign countries.

The conventions are being sponsored by the Foreign Missions, Home Missions, and Women's Missionary Council Departments of the Assemblies of God in the interest of informing the public of the denomination's worldwide ministries.

Currently the Assemblies of God ranks fifth in the USA in number of missionaries with 743 workers serving in 69 different lands. The church also carries on an active missions program in Alaska and Hawaii.

—INTER - CHURCH—

O'Dell Now Heads American Council

GRAND RAPIDS, Mich.—Rev. Harland J. O'Dell, pastor of the Canton Gospel Center, was elected president of the American Council of Christian Churches in the concluding session of its Fourteenth Annual Convention here recently.

The Council, invited to the State of Michigan by the General Association of Regular Baptist Church of Michigan, held most of its sessions in the Wealthy Street Baptist Church, Dr. David Otis Fuller, pastor. Among the speakers who brought messages were Dr. Kenneth R. Kinsey, pastor of the First Baptist Church of Johnson City, N.Y.; Dr. W. W. Breckbill, of the Evangelical Methodist Church, Altoona, Pa.; Rev. George Norris, of the World Baptist Fellowship, Fort Worth, Texas; and

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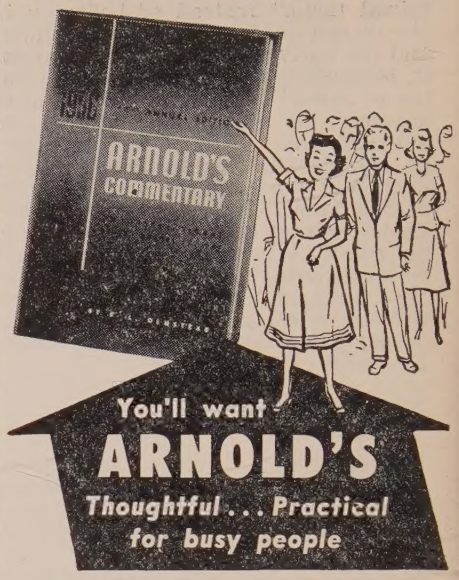

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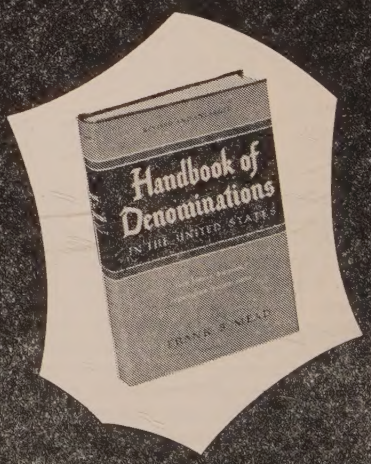

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Dr. Noel Smith, editor of the *Baptist Bible Tribune,* Springfield, Mo.

A number of resolutions were presented to the Council and were unanimously adopted.

Dr. W. Harllee Bordeaux, who has served as general secretary of the Council for the past ten years, asked to be relieved of his duties. A committee has been appointed by the executive committee to find his successor. Dr. Bordeaux will serve at least until February 1, 1956.

The spring meeting of the Council wil be held the last week in April, 1956, in Fort Worth, Texas.

American Bible Society Adopts Record Budget

NEW YORK—A 1956 budget of $3,858,000 for the American Bible Society, largest in its history, was adopted at the 37th annual meeting of the Society's advisory council here. It is $314,000 more than last year's budget.

The council cited the critical need for Scriptures in foreign countries and an expanded general program as reasons for the increase.

Rev. Richard H. Ellingson, secretary for USA distribution, said the Society distributed over 9,000,000 volumes of Scriptures in this country during the past year. He added that nearly 3,000,000 volumes were given as outright grants to Armed Forces chaplains.

More than 4.6 million volumes were supplied at or below cost to churches, individuals and organizations, and nearly 1.5 million were circulated through the Society's 1,000 trained distributors in 48 states, he reported.

The total number of Scriptures distributed by the Society since its founding in 1816 has reached 466,231,012.

EDUCATION

Ford Grants Aid Many Schools and Colleges

NEW YORK—Many evangelical schools and colleges will receive substantial grants over the the next eighteen months to help them raise teachers' salaries.

The grants will be made from $210 million allocated to 615 regionally accredited, privately supported liberal arts and science colleges and universities in the United States by the Ford Foundation out of special appropriations amounting to $500 million—the largest lump sum of gifts in the history of philanthropy. Hospitals will receive $200 million and medical schools $90 million.

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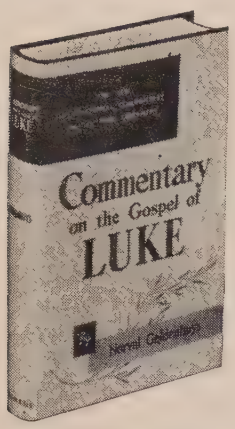

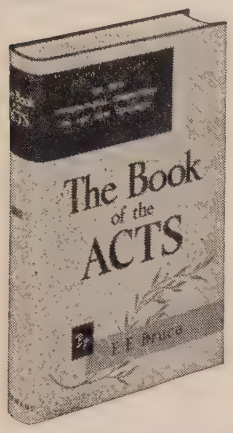

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Dr. Gilbert L. Guffin, president of the Eastern Baptist College, one of the recipients, expressed the gratitude of evangelical educators for "this generous and farsighted act," when he stated that it "attacks an important need that is so often put aside because of other pressures."

The faculty salary grants will be in the form of endowments and only income may be used for the first ten years. After that there will be no restrictions on principal.

In announcing the teacher salary grants, Henry Ford, 2nd, chairman of the Foundation's board of trustees said, "Industry, commerce, government, the arts, the sciences and the professions—indeed our whole way of life depend heavily upon the equality of our education.

"Recognizing this fact, the trustees of the Ford Foundation want to do everything they can to emphasize the cardinal importance of the college teacher to our society."

Quaker School to Move To New Ohio Location

CANTON, Ohio—The Cleveland Bible College, a Quaker institution, is to move here and become a four-year liberal arts school. The move was voted Saturday by trustees of the school at a meeting with members of the Ohio Yearly Meeting of Friends. Now a denominational junior college, the school has an enrollment of 250. After it begins operations in Canton, the number is expected to double.

EVANGELISM

Graham Opens New Office in Washington

WASHINGTON, D.C.—Washington religious leaders and high government officials extended a welcome to Evangelist Billy Graham as he opened new national headquarters of the Billy Graham Evangelistic Association here.

Completing a move from Minneapolis, Minn., that had been contemplated for some time, the headquarters of the Graham crusades will now be located in the newly-erected Pennsylvania Building, situated on Pennsylvania Avenue between the Capitol and the White House.

Jerry Beaven, executive secretary of the association, will be in charge of the central offices. He said future plans call for bringing all Graham enterprises, including those located at Dallas, Tex., to Washington. The Billy Graham Evangelistic Films office, with a staff of fifty-five, has been located here for several years.

The Washington office has announced that Evangelist Graham is now in India to conduct a crusade that will take him to Calcutta, New Delhi and other major cities. Following the Indian campaign he will speak at meetings in Korea, Japan, Formosa and Hong Kong. Mr. Graham will return to the United States before Easter and then go to Richmond, Va., for a crusade in April.

Baptists Map United Evangelism Crusade

CHICAGO—Baptist leaders of our national Conventions agreed here to conduct a vast united evangelism cru-

sade from 1959 to 1964. They met with evangelism experts at a strategy conference to outline tentative plans.

Presidents of the Southern Baptist Convention, the National Baptist Convention USA, Inc., the American Baptist Convention and the North American Baptist General Conference attended. The four groups represents about 14.5 million churchgoers in the United States.

Three other Baptist Conventions will participate, the church officials predicted, bringing a total of 18.4 million persons into the drive.

The presidents and officers, designating themselves "an unofficial but representative Baptist group," urged that the separate Conventions appoint a central group to organize the crusade. They suggest it be called the Joint Committee for the Promotion of the Third Jubilee Celebration of Organized Baptist Mission Work in America.

The crusade is to culminate in 1964 with the sesquicentennial observances of the first triennial convention held in Philadelphia in 1814, the first example of Baptist cooperative effort on a national level in North America.

Old Pacific Garden Mission to Expand

CHICAGO—This city's famed Pacific Garden Million in the State St. "honky tonk" area is going to expand.

The mission where Evangelist Billy Sunday was converted to Christianity has purchased the Loyal Hotel next door for $177,500 to increase its sleeping facilities from 85 to 200 persons.

This is in additon to accommodations for fifty men in the mission's servicemen's center.

Another $200,000 will be spent to remodel and rehabilitate the hotel, a four-story fireproof building that is in sound condition but that had wire cages in Skid Row flophouse style.

YOUTH

Youth for Christ Has 1,956 Hi-Bible Clubs

WHEATON, Ill.—Youth for Christ International operated 1,956 high school Bible study clubs last year, it was announced here by Jack Hamilton, director of the program.

He said the clubs reached about 25 per cent of the country's high schools and "won an estimated 23,000 to Christ." The average attendance was thirty-five teenagers.

Mr. Hamilton said the organization hopes to double the number of such clubs during the 1955-56 academic year.

Christian Citizenship Contest Is Announced

COLUMBUS, Ohio—Awards totaling $1,000 in cash and two trips to Washington D.C., will be given in the fifth Christian Citizenship Award Contest sponsored by the International Society of Christian Endeavor, according to announcement made this week by Robert C. Ross, Citizenship Director.

Young people living in the United States or Canada may participate in the contest which is to challenge youth to be good citizens and to interest

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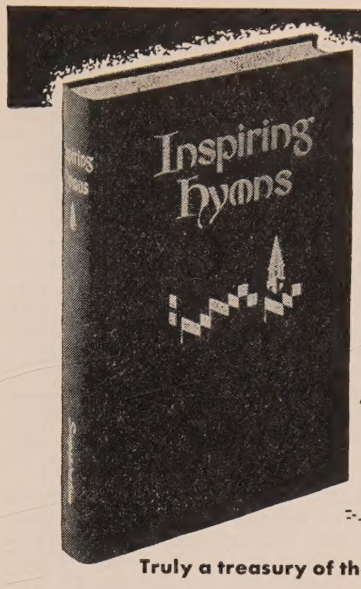

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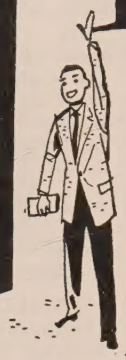

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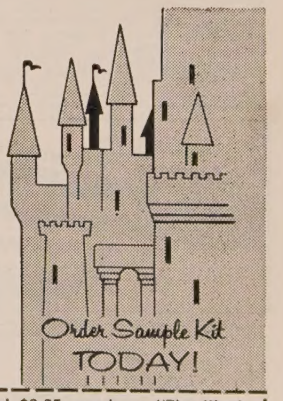

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them in combating the evils of Communism, narcotics, liquor traffic, gambling and prejudice.

All youth entering the contest must send a Notification of Participation to the International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio, by February 6, 1956. The letter and service record must be in the hands of the judges of the state or province where the youth lives no later than March 1, 1956. Announcement of the top winners will be made May 1 or shortly thereafter.

—WORLD-WIDE—

Evangelical Campus Meets Barred by Reds

BERLIN—(RNS)—East Germany's Communist regime issued a decree prohibiting the Evangelical Studentengemeinde (Protestant Students' Community) from holding meetings on university campuses in the Soviet Zone.

The order also banned the display anywhere on university premises of placards and informational bulletins of the organization, college and university arm of the Junge Gemeinde (Young People's Community).

In recent weeks a number of East German officials and Communist youth leaders, including Deputy Premier Walter Ulbricht, have been demanding that the increasing influence of the Evangelical youth groups be checked.

Survey Indicates Japan Has 512,450 Christians

TOKYO—(RNS)—Japan had 512,450 Christians as of last March 30, according to a survey conducted by *Christian News*, a weekly sponsored here by Dr. Toyohiko Kagawa, noted Protestant evangelist.

Of this total, the paper said, 285,022 are Protestants, 193,724 Roman Catholics, and 33,704 Orthodox.

Membership in some of the larger Protestant bodies was reported as: United Church of Christ in Japan 162,397; Episcopal Church (Japan Holy Catholic Church) 37,290; Salvation Army 9,863; Japan Christ Church 8,194; Baptists (affiliated with the Southern Baptist Convention) 8,014; Evangelical Lutheran Church 7,641; Spirit of Jesus Christ Church 6,849; and Christian Brotherhood Church 4,768.

There are 3,747 Christian churches in Japan, the paper said. Of these 3,072 are Protestant, 575 Catholic, and 100 Orthodox.

—PUBLIC AFFAIRS—

Seek Removal of Crucifix from Park

HAMMOND, Ind.—(RNS)—Protestant churchmen here are going to court in an attempt to get a crucifix removed from a public park at nearby Highland.

Rev. Calvin Phillips, president of the Greater Hammond Ministerial Association, said the suit will be filed by three laymen with the "moral support" of his group.

The twenty-foot crucifix was erected at Wicker Park last October by the Knights of Columbus as a memorial

New Pocket-size WEEKLY for YOUTH

Beginning with the January 1 issue, STRAIGHT has a brand-new look! We've made it pocket-size so it's easier to take home to read and study during the week. There are more features, too, like **Straight Thinking,** which gives a brief devotional with Scripture reference for each day in the week, a planned activity or project for every week, and a variety of timely articles. A grand total of 32 pages literally packed with material for building Christian character. And there's lots of bright color!

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to American war dead. The Roman Catholic laymen's organization plans to put up such crosses in other parts of the country.

Mr. Phillips said the lawsuit will contend the crucifix is a "sectarian religious symbol" and its location on public property violates the constitutional principle of separation of Church and State.

Rabbis Preach Against All Religion in Schools

NEW YORK—Several hundred rabbis here preached sermons stressing that religious education is the responsibility of church, synagogue, and home rather than of the public schools.

The sermons were suggested by the New York Board of Rabbis, spokesman for the organized Orthodox, Conservative and Reform rabbinate of this area.

The board earlier had taken issue with a proposed statement on "Moral and Spiritual Values and the Schools," prepared for the guidance of public school teachers. The guidebook is under consideration by the New York Board of Education after having been approved by its board of superintendents.

Rabbi Zev Zahavy of Congregation Zichron Ephraim said that "the teaching of God and religion is the prerogative of personal, private decision alone."

"This is the American way, and to the principle of American freedom we must remain loyal," he said. "By attempting to relate the social studies, language, art, literature, science and mathematics to divine and religious values, the public school curriculum would assume a more parochial character."

This drive in New York is of a pattern of Jewish opposition to religious emphasis in public schools throughout the nation.

PERSONALIA

Torrey M. Johnson will conduct an evangelistic crusade in the new National Guard Armory in Newberg, Ore., January 29 through February 12.

J. Walter Carpenter has resigned as pastor of Metropolitan Baptist Church, Washington, D.C., to become associate pastor with Dr. Robert G. Lee in Bellevue Baptist Church, Memphis, Tenn.

Jack Murray, co-pastor of Philadelphia's Church of the Open Door, has succeeded Dr. J. Oliver Buswell as president of Shelton College.

Jack Shuler has been invited by the ministers of the Greater Spokane area to hold a series of evangelistic meetings in the new 9,000-seat Spokane Coliseum in September, 1956. Rev. Robert Gibbs heads the provisional committee.

Kenneth E. Geiger, Elkhart, Ind., district superintendent of the Indiana Conference of the United Missionary Church, was recently elected the first General Superintendent of his denomination.

Oral Roberts closed his 1955 "Year of Evangelism" at Denver, Colo., in meetings which drew over 50,000 people and resulted in 4,500 decisions for Christ. It is estimated that over a million attened all his meetings last year.

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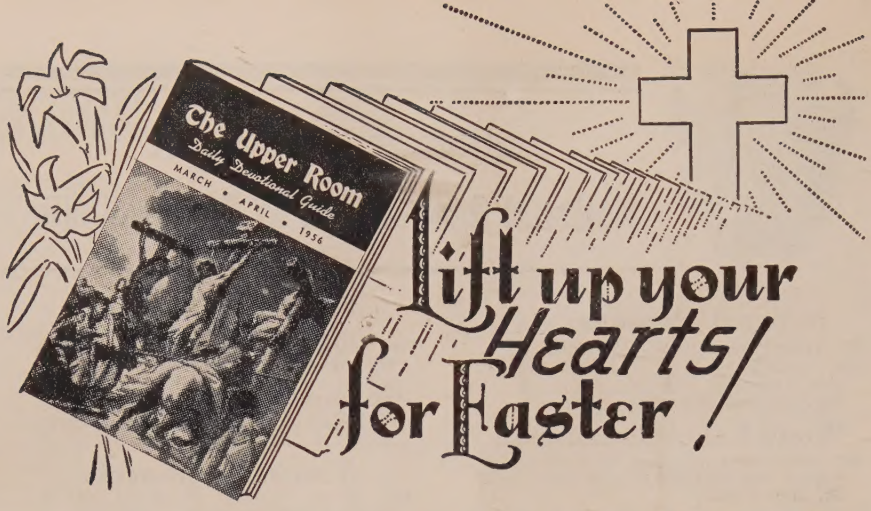

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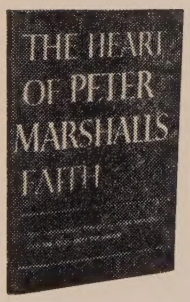

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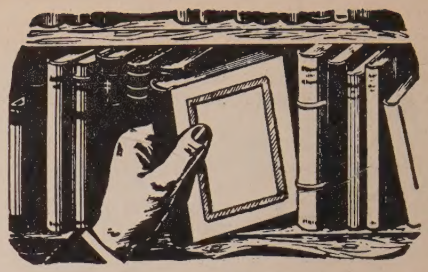

BOOK SHELF

ARNOLD D. EHLERT

"Studies in the Book of James." Stephen W. Paine. 192 p. Revell. $2.75.

James has always presented certain problems. As the earthly brother of Jesus, would the writer be expected to present a more "Christian" body of truth than even Paul with his special revelation? Dr. Paine, President of Houghton College, has illuminated the epistle with good extra-biblical material and biblical illustrations multiplied. His outlining is helpful. Values may be found here for personal devotion, preaching, or teaching. Reference captions would have made the book easier to use.

"A Survey of World Missions." John Caldwell Thiessen. xii, 504 pp. Inter-Varsity Press. $5.95.

The author of this book had twenty-five years of experience in the pastorate, was later Director of the Hebrew Christian Mission in Detroit, and since 1945 has been Professor of Missions at Detroit Bible Institute. There are thirty-four sections in the book and thirteen charts. Each chapter presents a brief background of geography, history, anthropology, and religions, and then proceeds to present the history and present status of missionary work for each area, except North America (it seems that Alaska could well have been included).

Ten and a half pages of bibliography reveal the scope of literary research, but beyond this questionnaires were sent to three hundred mission boards, and each section was submitted to a missionary authority on the field for final checking and correction. Mr. Thiessen aimed to be inclusive and complete, insofar as reasonably practicable. The ten pages of index (three columns to the page) will reveal a wealth of material, although there are some omissions that could well be included in a future revision: missionary aviation, the work of the Evangelical Mission Covenant Church in Japan (other fields are mentioned), Jehovah's Witnesses, the Biblical Research Society and the world-wide distribution of literature to the Jews by Dr. David L. Cooper, to mention a few.

In spite of its omissions, and possibly some minor defects, this will be a standard reference work on missions for some time to come in all probability. It ought to be in the libraries of all our religious schools and pastors.

"The Television-Radio Audience and Religion." Everett C. Parker, David W. Barry and Dallas W. Smythe. 464 pp. Harper. $6.

Probably the most ambitious survey of American religious broadcasting available. It was produced by a large staff under the supervision of the Yale Divinity School, for the Broadcasting and Film Commission of the National Council of Churches. It has a strongly "liberal" bias. The facts presented and conclusions reached can be substantiated in their frame of reference, but they are far from convincing to one who has a broad knowledge of American life and religious trends. A smug professionalism and provincialism frequently limit the value of the work. There is still room for a comprehensive and objective volume on the subject.—J. D. M.

"The Christian Case for Abstinence." Everett W. Palmer and others. 193 pp. Association Press. $3.

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